

¶ The Amorous and
Tragicall Tales of PLVTARCH
Wherevnto is annexed the Hystorie of
CARICLEA & THEAGENES,
and the sayings of the Greeke
Philosophers.

Translated by Ia. Sanford.

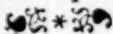


¶ IMPRINTED AT LONDON BY
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ANNO. 1567.

To the right worshipful

Sir Hugh Pawlet Knight, Iames

Sanforde vvisheth long health, vvith
increase of all prosperitie.



ALTHOUGH

DEMADES (right vvor
shipfull) sayde that the
lawvs of DRACOVERE
for their extreme cruel-
tie vvritten vvith bloud,
bycause to all offences
vvere thei neuer so smal
an equall punnyshment

vvvas appointed, yet some there vvere vvwhich recey-
ued a vvorthie punnyshment, amongst vvwhich that
lawe by him made, concerning Idlenesse, is to be
nūbred, vvwhich he punished by death, & that vvor-
thilie if he dyd respecte the sequele, and the rotten
braunches vvwhich did spring of that vice, supposing
thereby to preuent many myschieues and enorimi-
ties growving to the cōmon vveale. What ruine and
decay it bringeth to the Weale publike tyme doeth
not nowe require in generall to declare, but thys
particular vice Lawlesse lust, is to be expressed, the
vvwhich aryseth and taketh hys begynning of Idle-
nesse. For, vvhen the mind is not occupied, then do
yll affections possesse it, and the lothsome iuste of
Carnall concupiscence entreth therein. THEO-

PHRASTVS on a time being demaunded vvhat

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this

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this luxurious Loue vvas, he aunſwered, that it vvas the affectiō of an ydle minde. OVID in like manner in his fyrſt Elegie or lamentable Song ſayeth.

Et in vacuo pectore regnet Amor.

There is nothyng which cauſeth a mā more to degenerate from his kind than this, for it doth make him rather to reſemble Beaſtes, than creatures endowved vwith reaſon. Wherefore the Poets not vwithout a cauſe haue painted out & deſcribed Loue like a Shepherde, ſignifying therby, that vwhoſo followeth ſenſualitie, and inordinate deſire of the fleſh, are more like beaſts than men, for vwhen reaſon ruleth not affection and appetite, men become like to vnreaſonable creatures redy and apt for al vickedneſſe, embracing vice as a vertue, and folowing enmitie, ſtriſe, fighting, and many other inconueniencies, vwhich proceede thereof, as things good and auailable. Who ſeeth not fooliſh Cupid painted blinde, becauſe they vwhich are vwounded vwith hys fiery Arrowes liue vwithout feeling of Death, they haue nothing in reuerence, neyther their Fathers, nor friendes, they feare nothing, neither the ſlaunderous reprech of Infamie, nor the doubtful daungers of life, but like blinde mē runne headlong into deſtruction. The famous Comickall Poet MENANDER conſidering the aforeſayde things, and that by no daunger, aduiſe and counſell, luxurious Louers would be ſeared from their purpoſe, doth juſtly lament and bewaile it in this Verſe:

φῆν φῆν, ἄφρονος ἔργατος ὡς κακὸν μέγα

Which

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Which is thus in English.

**Alas, Alas, Loue is to men a great
myschiefe.**

OVID in his Bookes entituled **DE REMEDIO
AMORIS**; sheweth a meane howe to auoid this
miserable affection, in two Verses, which are these
in effect.

**If thou flee Idlenesse *Cupid* hath no
might,
His bowe lieth broken, his fire hath
no light.**

CRATES the Thebane sayd that there were two
things princypally vvhich subdued this affection,
time and hunger. Diuers vnlawfull vwayes there
are vvhcreby this is purchased, vvhich rather pro-
uoke to madnesse than Loue, as charmed drink cal-
led in Latine **PHILTRA**, **AMATORIA PO-
CVLA** and **HIPPOMANES**, al vvhich do cause
furie and madnesse, not Loue, according to the o-
piniõ of many notable Writers, as of **OVID**, **I V-
VENAL**, **VIRGIL**, **PROPERTIUS**. It is
left in vvriting, that **LVCRETIUS** the Poet vvith
a charmed drinke (as some suppose) giuen him by
his Wife, vvho loued him too tenderly, became so
mad, that at length he muredred himselfe vvith hys
ovvne hands. **ARISTOTLE** vvriteth **Li. 2. mag.**
moral. that a certayne Woman gaue a man a char-
med drinke, vvherevpon sodaynely he fell dovvne
dead. Many other lyke examples may be found in
Authours, vvwhich vvould terrifie such as enterprize

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those

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those vnlawfull meanes, frō their purpose. In stead of this wicked meanes vve ought to vie gentle and milde manners, louing them vvhich loue vs. Wherefore very vvell doth OVID vvarne vs in hys secōd Booke DE ARTE AMANDI, speaking of those charmed drinckes, vvhose vvordes are these:

Sit procul omne nefas, vt ameris amabilis esto.

**All wicked artes to do not remember.
But loue for loue againe do y render.**

That Historie of PLYTARCH in-hys preceptes of Mariage, Capit. 24. is not vnfitte for this place. PHILIP king of Macedon, loued a poore Thes-salian maid, vvherof vvhen OLYMPIA s his vvife vvas aduertized, she toke it very grieuoussly, especially bicause the maiden vvas reported to haue gotten the loue of PHILIP vvith charmed and magical drinckes. Wherefore she commaūded the mayden to be brought before hir, to the end to imprison hir, or to bannish hir into farre countreyes. But vvhen she sawv the maydē to be vvell fauored, beautifull, vvittie, and in all poynts amiable and louely, Let false accusation goe (sayde OLYMPIA s) for thou hast in thy self the strength of poyson: neither vvas she aftervvarde displeased vvith the mayden, or vvith hir husband the King. Gentle manners is the true charmed drynk vvherby the vvoman ought to vvin the husband, and vvvhich all should put in vre. The fruites vvvhich spring of hote Loue and fleshly lust are declared in those Tales following, murder grevv of it, and the reuengement of murder committed

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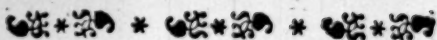
mitted, ensued the same. The fatherly affection that
SCEDASVS and **MELISSVS** dyd beare vnto
 their children, is of all parents to be folloved. The
 filthie fact of **ARCHIAS** is vtterly to be abhor-
 red, & altogether to be rooted out of mens mindes,
 much lesse to be commytted, for it is a thing more
 than beastly, and against nature as **PLATO** saith.
 We oughte to take **ALGIPPVS** as a true patern
 and example to imitate, and not (as **EPICTETVS**
 sayd) desist from vwell doing, vwhatsoeuer men say
 or do, but alwayes perseuer in goodnesse, seeking
 after such things as are auailable for the common
 Weale, in so doing vve liuing shall not onely haue
 great honor, vvhich (as **TULLIE** sayd) is a diuine
 goodnesse, but dying shall merite and obtayne
 immortall fame, vvhych vvas the marke that anti-
 quity shotte at, and did couet after death to haue an
 euerlasting fame for vertuous deedes done, and no-
 ble enterprises atchieued, as **CICERO**, **IULIUS**
CAESAR, and **POMPEIUS** did, and not by any
 vnlavvfull and vvhicked meanes, as foolish **HERO-**
STRATVS dyd, vvhoe to haue a perpetuall name,
 burned the famous Tēple of **DIANA** at Ephesus.

These fewe lines (right vvorshipful) I haue tran-
 slated at leysure times, vvhich although they seeme
 scarce vvorthie the translation, yet I tooke them in
 hand, supposing that to be true vvhich the vvelskil-
 led **PLINIE** sayd: There is no Booke so naught
 but in some part is profitable. I haue ioyned here-
 vnto another small Hystorie and the sayings of the
 Philosophers of Grece, desiring you to accept and
 take them vvith such gratefulnesse of mind as **AR-**

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TAXERXES receyued a handful of vvater giuen him by a poore man, vvich vvvas the best gift he had to present him vvithal.. Thus I leaue to trouble your vvorship, beseching almighty God to preserue you and all yours in health and prosperitie.

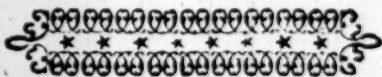




The learned Poet for his badge
doth giue the whitish Swanne,
The spreading Eagle for his badge
doth claime the valiaunt man,
But auncient PAWLETS proweste hath
in Mars his blondie fight,
A warlike wight bereft of life
and yet put not to flight.
The Harneſt arme, the Arming sword,
in hand yclapsed fast,
Declare the same, and is a signe
of wortheie feates ypast.
A valiant, warlike noble man
in Chiualrie is he,
Therefore the Eagle fierce and bolde
in badge may giuen be.

A. b.

To



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¶ To the Reader.

THe paynfull Bee his fauorie Honie takes (vvel,
Of stinking floure, and Rose vvhich smelleth
And carued Combes in Hiue vwith skill he makes
To keepe the same, corruption to expell.

¶ So (gentle Reader) profite mayst thou gaine
Of certaine Bokes vvhich are some good, some yll,
Wherby vwith chaunge to recreate thy braine
And it vwith sundrie sortes of matter fyll.

¶ In vvriting leaue did **ARISTOTLE** vwise,
If contraries together thou conferre,
They vwill therevvith more euident arise,
And shewe themselues vvherein they do differre.

¶ If filthy Vice by Vertue faire be plac'd
Which doth excell the case is very plaine,
A faith defilde is vtterly defac'd
By light of loyaltie vvhich doth it staine.

¶ The Appetite vvhich doth of Nature rise,
Of duetie due allow'd ought to bee,
But Appetite, vvhich reason doth despise,
Myselfe leadeth not a fevve, as is to see.

¶ Keepe mediocritie in matters all,
Which is the best, as **PHOCILID** doth say.
Let not thy deedes in extreames lurches fall,
But stay in constant course of Vertues vway.

¶ If **PLVTARCH** publisht these to this intente
(As I suppose) the faultes to manifest
Which spring of lawlesse lust, the same I mente,
That men the like offences may detest.

Tutto per il meglio.

¶ Amorous

¶ Amorous Tales.

¶ Of two yong men, which struing for
a Maiden whome they loued entierly,
rent hir in pieces, and of the end of the
both.



¶ *Alcortum* a Ci-
tie of *Beotia*, was a
Maiden of excellent
beautie, *Aristoclea*
by name, Daughter
of a certain man cal-
led *Theophanes*.

This Maiden. y. yong men loued, *Strato*
the *Horchomenian*, and *Callisthenes*
the *Aliartian*. *Strato* was y richer and
much moze inflamed with y Loue of the
Damsell: for by chaunce he salwe hir in
Lebaida, when she washed hir selfe the
same time in the Fountaine *Herrina*, &
was going to King *Iupiter* with a con-
secrated Caskette. *Theophanes* being
vncertaine what to doe (for he feared
Strato, as one, who both in wealth and
parentage surpassed well néere all the
Beotians) intended to go and aske coun-
saile of the Oracle *Trophonium* as cō-
cerning

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cerning that choise. But Strato, when he was perswaded by the Maydes of the house, that she dyd beare more affection toward him, than to Calisthenes, he did al his endeouour, that she might haue the choise to marrie : but after that Theophanes in the p'sence of all men asked his daughter as touching mariage, and she sayd that she would haue Calisthenes, immediatly it apeareth that Strato toke it very grieuously. Then .ij. dayes after he came to Theophanes, and Calisthenes affirming that he would kepe and obserue the friendship which he had with them although some God hath enuied at his mariage : they commended him, and did bid him to the mariage dinner. Strato prouided a great companie of his familiars and seruantes, and commaunded all, to disperse theselues some here, some there, and as it were to hyde themselves among the assemblie & multitude of the people, vntill the Mayden wente to the Fountaine (as she was accustomed) which is called Cnisoessa, & she might with greater reuerence do sacrifice to the Nymphes, which sacrifices were

Cnisoessa a
Fountaine.

were called Protelia. When the inuasio
being made, they which were set in the
ambush toke the Mayde. When that was
done, Strato drewe the Mayde towar-
des hym, contrariwise Calisthenes (as
it besemed him) drewe hir back towards
him: the like did the companions of ech
other, euery one asmuch as in them lay,
vntil the Mayde was rent in pieces and
deprived of hir life betwene y Resisters
handes. Calisthenes then by & by with-
drewe himselfe from al mens companie.
And afterward no man had sure know-
ledge whether he slew himselfe, or else
going from Beotia liued in exile. But
Strato in the sight of all men lying vpo
the Mayden, did with his sworde mur-
der himselfe.

Protelia a
kinde of
sacrifice.

*Of a Boy that was rent in pieces, partly
by him that offred violence vnto him
& partly by his father rescuing him.*

When a certain man called Phis-
don, practised wyles to beare
rule and dominion ouer y Pes-
loponensians, and would haue
the

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the Citie *Argina*, where he was borne, to gouerne other Cities, first he practised deceit with the *Corinthians*: for he sent vnto them for a thousand yong mē, excellling as well in strength, as in valiant courage. Afterward, they were sent Dexander being their Captaine. Therefore when Phidon was minded to intrappe them, that he might weaken *Corinth*, and that shee did all things at hir wil and pleasure: (for he perceiued that to be as it were the onely defence of all *Peloponesus*) he made some of his fel lowes partakers with him in the whole matter. Among them also there was a certain man called Abron abiding with Dexander, which disclosed and shewed all the Conspiracie: whereby it came to passe, that before the time of conspiracie al departed from *Corinth* in safetie. Phidon serched diligently for the bewzayer of that secrete, and did all his endeouour about that. Abron truly being afrayde, he together with his Wife and familie went to *Corinth*, and dwelled in Melissus, which is a village belonging to the territorie of *Corinth*. There he begat a sonne,

sonne, which after the name of the place was called Melissus : this Melissus had a sonne called Acteon, excellling both in beautie and modestie among his equals. Acteon. Very many loued hym, but most seruētly of al, Archias one of the *Heraclidians* stock and kindred, which surmounted al the *Corinthians* both in riches and power. When he had tempted the yong man, but all in vaine, he sought by force to obtaine his desire. He then going a bāketting and reuelling to Melissus his house, enuironed and accompaigned with a great companie of his friends and seruants, assayd to cary away the boy. His father then resistyng together with his neighbours, which came in all haste to help him, & drawing back towards them the sillie wretch, in the resisters handes, Acteon was rent in pieces. This done, euery man wente home. But Melissus brought y boy his carcasle into the place of Iudgement, and there shewed it with great do!our and lamentation, and also earnestly required punysshment for the authours of that villanous dæde. Al truly toke pitie of the old man, yet did they
nothing

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nothing beside. Therfore when he came home, the matter beyng not ended, obseruing & watching for the time, when the great assemblies of the people were at *Isthmus*, climpng vpon the temple of Neptune, lamentably desired the *Corinthians*, and reckned vp the benefits of his father Abron, and when hee had called vpon the Gods, he cast him selfe downe headlong frō the Temple. Not long after, a gret violence of the sea & pestilence inuaded the Citie. The Oracle then being demaunded as concerning the health of the citie, answered, y it was the wrath of Neptune which should not cease vntill they did reuenge Acteon his death.

Archias hering this (for he was present at the Oracle) returned not to *Corinth*, but sailing into *Sicilia*,

buyte *Syracusas*, and

when hee had there begotten .ij. daughters,

Telephus whose
floure of age he

had plucked, who went also with him into *Sicilia*, conspired his death.

Syracusas
built by
Archias.

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Of two Maidens, which bicaufe they would not abandon their chafteitie to two yong men which fought it, Were by them difloured, and after that flaine. And how their father in seeking reuengement of the. ij. yong men, could haue no iufice executed, wherupon he flew him felfe.

SOME man called Scedafus dwelt in Leuctra, which is a little vil- lage belonging to the Territorie of Theffis. This man had two daughters Hippo and Miletia, or els (as fome fay) Theano & Euexippa. Scedafus truly was an honeft man, and to- wards ftraungers very gentle, although he were of no great poffeffions. There- fore when there came. ij. yong men of Sparta to his houfe, they wer very glad- ly intertaind. And being there at oaft, were very vchemently inflamed with the loue of the maidens, but the honefty and good intertainment of Scedafus, did let them to do any villanous acte. The next day, they directed their iourney towards Pitho, where they had appointed to go:

Sparta other
wife called
Lacedemon.

B. j.

and

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and after they had asked counsaile of the Oracle of Apollo, as the matter required, returned home, and making their iourney through Beotia, wente againe to Scedafus his house. Hee by good adventure was from home, but his daughters receyued them as they were accustomed, who when they had found them alone withoute any succour or ayde, they deflowred them: whiche innocent Virgins being in thraldome and trouble when they saue beyonde measure to tourment them selues continually, for the contumelie and reproche receyued, killed them both, and after they had cast the carkases into a Well, departed from thence. Scedafus returning home, saue the Maidens no where, but founde all thinges in safetie which he lefte there, and being vncertaine of al things, stood still a pretie space, vntil a little Brache, signifying by his whining, and sometime running to him, sometime returning to the well, he coniectured that which was in deede, then pulled he out his daughters bodics. And when his neighbours tolde him, that they saue the Lacedemoni-

monians go into his house the day before, which wer at host, and lodged with him a few dapes past, he surely perceived that they committed that shamefull and hainous acte. For a few dapes before, they dyd praise the Maydens, and sayde, they were very happie, whiche should mary with them. Wherefore then he determined to goe to *Lacedemon*, and to declare all the matter to the high officers called Ephori, desiring aide therin. Ephori.
 But when he was arriued to the Territorie of *Argos*, being preuented by night rested him selfe in an Inn, where was also an other olde man being a citizen of *Oreum*, which is a towne in y^e territorie of *Estiatis*: whome when he sawe making a lamentable noise, and cursing the *Lacedemonians*, asked him what displeasure the *Lacedemonians* had done vnto him. He declared that one called *Aristodemus*, a *Lacedemonian*, but sent to *Oreum*, there to beare office, to haue vsed extreme crueltie and iniquitie. For (said he) when he loued my sonne, and coulde not atchieue any thing by desire and promise, vsing violence attempted to take
 B. g. him

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him away by force from the wrestling place, but the master of y^e wrestling letting it, and many yong men helping him forthwith Aristodemus departed: but y^e day following he toke away the Boy by force, and carried him ouer to the nexte shoare in a Galley hauing threë paire of ores prepared for that purpose, where he endeuored to defloure the boy, and stoutly struiuing with him, slew him with his sword. Then returning back to *Oreum* made a great feast. Truly I in the meane time heard a shamefull and abhominable acte, how that my sonne was miserably slain by y^e hands of Aristodemus, wherefore I went and buried his body. Then I went to *Lacedemon*, and declared all the matter to the high officers, whereof they had no regarde at al. Scedafus hearing this was greatly troubled, for he supposed that they would not haue any regard of him: (as they had not in dede) so he againe for his parte shewed his calamitie and miserie to the stranger. He willed and exhorted him not to go to the high officers, but to returne to *Beotia*, and to bury his children. Yet Scedafus would

would not be persuaded so to doe. Then he went to *Lacedemon*, and communed with the high Officers. They regarded him not. He came to the great rich men shortly after, making suite and labour to all the communitie, complaining of his miserie. All which things seeing they had no good successe, and came to none effect, Scedafus ran through the Citie, held vp his handes towardes heauen, stroke the ground, called vpon the Furies, and after these things done, killed himself wilfully. Wherefore not long after, the *Lacedemonians* suffered punishment. For where as they gouerned all *Greece*, and had fortified all their Cities with garrisons of men of warre, Epaminundas the *Thebane* lefte not one of them aliue, which wer in garrison in his Citie. The *Lacedemonians* making warre, the *Thebans* mette them at *Leuctra*, surely hoping there to haue the victorie. For they recouered before in the very same place their libertie, at such time as Amphiction was driven into exile by *Sthelón*, and fled for succor to the citie of *Thebes*: who when he had made the *Calcidenses*

Murder punished.

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tributarie, made also the *Thebanes* free from paying Tribute, for so much as he slew *Chalcodontes* king of *Ἡ* *Euboians*. Then all the *Lacedemonians* were slain & put to flight at the monument of *Scedasus* his daughters. It was reported before they encountred to fight, that *Scedasus* appeared to *Pelopida*, one of the souldiers of the *Theban* armie, who being afraid of certain tokens, which were iudged vnfortunat, was bid not to feare saying *ἥ* the *Lacedomonians* would come to *Leuctra*, & there to suffer punishment for him and his daughters: and also he commaunded that they should not march forth and fight with their enemies, before they did offer in sacrifice at the virgins tombe, a white colte, which should be there in a readinesse. It was sayd, that *Pelopida* (the *Lacedemonians* being yet in warfare at *Tegea*) sent to *Leuctra* certaine men, which should seeke and make inquisition for that Tombe, and all the whole matter being found out, and known of the inhabitauntes, he broughte forth his armie, and so he wanne the victory.

Scedasus appeared after his death.

Of a man who bicause he wold not marrie his daughter, was by the wowers of the maiden slaine, and how the maide escaped from them, in declaring also the deth of the murderers, and the destruction and miserable bondage of the maintainers.

There was a certain man called Phocus a *Beotian* bozne. This man had one daughter excellling in beautie and modestie. Thirtie excellent yong men of the *Beotians* desired hir to wife. But Phocus delaide hir mariage from day to day, fearing lest there might some violence be offered: finally they askyng hir mariage, she sayd, that she would aske counsaile of the Oracle of *Apollo* as touching that choise. They tooke that very grieuoussly, and violently slew Phocus. But the maiden in that tumulte and trouble fleeing alway, wandred through the fields, and the yōg men followed hir. But when she chaunced among husbandmen, whiche heaped by wheate in a Barne floore, they saued

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hir life : for they hid hir in the Wheate,
 & so she was ouerpassed by them, which
 pursued hir. Who when shee was esca-
 ped (after the assemblie customably kept
 and common to all the *Beotians*) she wēt
 to *Coronea*, & there humbly kneeled down
 to the Altare of *Minerua*. There declar-
 ing the iniquity of hir wolwers, she wōd
 both the name of euery of them, and also
 where he was bozne. Wherefore the *Be-*
otians had pitie of the Maiden, and were
 angry with the yong men. But when
 they heard this, fled to *Horcomenum*, frō
 whence being repelled, went to *Hippote*
 which is a village scited nigh to *Helicon*
 betwene *Thebes* and *Coronea*. Then they
 receiued them. After this, the *Thebanes*
 sente for the murderers of *Phocus*, and
 required the same to bee deliuered vnto
 them. Which when they obtained not,
 the *Thebans* together with the residue of
 the *Beotians* made warre vpon them.
Phedus was generall Captaine of that
 battaile, who then was gouernoꝝ of the
Thebans. After they had wonne by as-
 sault the village, being very strōgly for-
 tified, and the inhabitantes which were
 with:

within it, being almost dead for thirste,
 took the murderers of Phocus, and bur-
 ned them, but the inhabitantes they ca-
 ried with them, and brought them into
 seruitude and bondage, rasing their wal-
 les, and ouerthrowing their houses: this
 done, the *Thebans* and *Coroneians*, deni-
 ded their lande betwene them. It was
 reported, the nyght before the captiuitie
 of the *Hippotans*, that there was a voice A voice hard
 ofentimes hearde from *Helicon*, which
 sayde, I am at hande: and that the thir-
 tie yong men which wolwed the maiden
 did knowe the voice, bicause it was like
 vnto that of Phocus. It is leste in wri-
 ting, that the same day they went to bat-
 taile, the old mans tombe which was in A wonder.
Clifans, to haue ouergrown with *Sa-
 fron*. Wordc was brought to Phedus,
 gouernour and generall Capitaine of
 the *Thebans*, returning from the
 confliat, that he had a daughter
 borne, whom he for his
 good fortune and suc-
 cesse, called *Nico-
 strata*.

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Of a man who was iniustly exiled, and how his wife bicause she was destitute of all helpe and succour, slewe both hir selfe and hir daughters.

A Certaine man called Alcippus, a *Lacedemonian* bozne, married a wife called *Damocrita*, and of hir begat. ij. daughters. Who for as much as he had very greate consideration and regarde to the Citie, and did such things, as he perceiued to be profitable for the common wealth, moued all mens hatred towards him, which maintained and nourished all naughtinesse & wyckednesse in the weale publike: by whom the high officers (called *Ephori*) being by false reportes perswaded, that Alcippus wold dissolue and breake the lawes, condemned him to bannishment. He departed from *Lacedemon*, but *Damocrita* his wife, which woulde accompanie hir selfe together with hir daughters, wer forbidden. Yea moreouer they escheated his goodes, that the *Gardens* might haue no dowrie. But when many
desu

AMOROUS TALES,

desired to marie with them, bicause of their fathers vertue, they were prohibited by a decre of y^e Senate, to take them to wife, bicause they sayd, that their mother was heard to desire and make petition, that hir daughters might very quickly haue children, which might restore their father to libertie. Seeing then on euery side Damocrita was impugned & resisted, she repaired to a certaine common assemblie, where the custome was that y^e wiues together with their daughters, all their houtholde and Children, shoulde mete together : but they whiche were of the Nobilitie remained all the night in a certaine part of the house seuered from the residue. There she girding hir swearde vnder hir garmente, brought forth with hir, hir two daughters, and in the night went to the temple, and the time being obserued & watched wherein all were present at the ceremonye, when the doores were shutte, she heaped together against them a gret abundance of wodde : for so muche as it was carried together at hande, and was ready to the vse of sacrifices. Then shee
set

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set it on fire : & men running thither off
euery side to quench it, Damocrita slew
hir daughters, next hir self : Wherefore,
when they had none, on whome they
might vtter their wrath and anger,
did cast the bodies of Damo-
crita, and hir daughters,
without the borders
and marches of
their countrey. Wherefore *Apollo*
their God being wroth, caused
(as it is written) the great
earthquake in *Lacedemon*.

FINIS.



The Historie of Chariclia and Theagenes

Gathered for the most part out of
Heliodorus a Greeke Authour.

THE ARGUMENT.

*Chariclia is wounded to the harte,
Theagenes sustaineth wofull smarte,
Charicles doth all holosome counsel vse,
Calasiris doth him in deedes abuse.
At length, by Calasiris learned skill
The two first, Lovers hot, obtain their will.*



Here chaunced on a tyme
at Delphos a great conten-
tion for Honours sake, and
among al other there were
two goodly personages the
which should contend together for victo-
rie, Cupid being arbitrator and defen-
der, who endeuoured to declare by these
two mightie Champions, which he mat-
ched together, his grettest bickring broil.
Such a thing there happened which all
Greece behelde, and Amphictiones were
Iudges thereof. After that many things
were nobly atchieued, contention in rü-
ning

AMOROUS TALES.

Coestus a
weap^o vsed
among the
Greekes, ha-
ving plum-
mets of Lead
hanging at
it.

ning, gasping in wrasting, fighting wth
the weapons called Coestus : finally the
Crier made Proclamation that the men
in Armes should procede and come forth.
And Chariclia being settled nigh to the
place where their valiant faictes shoulde
be tried, shone like a Starre. She came
thither, although vnwilling, bycause of
the Countrey guise : or rather, hoping
somewhere to see Theagenes, bearing
in hir left hand a burning Torche, and
in hir other hande holding out a branch
of Palme. And as soone as she was scene
by and by al the multitude turned to hir.
But I knowe not whether any did pre-
uent Theagenes looke, for a Louer is re-
die & quick to see that which he desireth.
But yet he moreouer, whē he had heard
before that which shoulde be, notwithstanding
he gaue his minde wholly to behold
Chariclia. Wherefore he could not holde
his peace, but sayde softly in mine eare
(for he sate nexte to me of a set purpose)
The yonder whome you see, (sayde he) is
Chariclia. I bid hun to be quiet and say
no more. At the Criers Proclamation
there came one in handsonie Armour,
faire

faire to see and beholde, hauing a stoute
 stomacke, and he alone among the resi-
 due renoumed, as he seemed : who in ti-
 mes past had ben cozoned at manie gret
 games, but then had he none, w^{ch} whom
 he might contēd : no man (as I suppose)
 daring to encounter with him. Where-
 fore the Iudges called Amphictiones
 sente him away : for the lawe doth not
 permit to gine sentence and iudgement
 that he should weare a cozone, who hath
 not entred into the games and won the
 victorie. He requested the Crier to de-
 nounce, that he challenged who so euer
 would come. The Iudges cōmaunded,
 the Crier proclaimed y^e some man should
 come forth to trie mastries with him for
 the games. Theagenes sayd to me, this
 man calleth me. But when I had asked
 him holwe he spoke that. Thus it shall
 be fater, sayd he. No other man in my
 sight and presence shal take away the re-
 ward & victory out of Chariclias hands.
 Doeſt thou nothing at all regarde, and
 weigh (sayd I) the frustration and igno-
 mie which followeth it : Who (sayd he)
 will contende so furiously to see and ap-
 proch

AMOROVVS TALES.

proch to Chariclia, that he pzeuent me?
 To whō truly may hir loke giue wings
 and lifte him vp on highe, as well as to
 me? Art thou ignoraunt that Painters
 make Loue to haue wings: signifying
 as it were by a Riddle, the dexteritie &
 nunblenesse of them, who are detained
 with it? But if it behoue thee to set out
 those things which are already spoken
 with bragging & boasting, no man vntil
 this day hath auaunted that he hath o-
 uer runned me on foote. After these thin-
 ges spokē he rushed forth, and going in
 among the people, he tolde his name, &
 declared his stocke, and did chōse a place
 to runne: and after he had put on al his
 Armour, he stode at the entrance of the
 coursing place, ready to runne his race,
 and commaunded that signe shoulde bee
 made by the trumpet, but scarcely looked
 for it. It was an excellent sight, & goodly
 to beholde, much like to that sight which
 Homere bringeth in, wherein Achilles
 fighteth at Scamander. All Greece was
 moued at that dede which chaunced con-
 trary to the Greekish opinion: and dese-
 red that Theagenes might become Con-
 querour,

querrour, no otherwise than if eche of
them should trie for the maistrie. A great
forte hath euen the beautie of the face to
purchase good wil of the beholders. Cha-
riclia was also moued beyond measure,
and chaunged into diuers countenaun-
ces. For after (so that all might heare)
the Crier had reported, and proclaimed,
Ormenus the *Arcadian*, and Theage-
nes the *Thessalian*, they began to make
their course, and it was such, that it was
almoste done at the twinkling of an eye.
The Virgin could not abyde there any
longer in quiet, but hir pace was mo-
ued and hir fete did leape for ioye: as
thoughe hir minde were taken alwaye
with Theagenes, helping him in his
course: and euery one of the lookers on,
stode in doubt of the successe, & were re-
plenished with pensiuenesse. When they
had already run halfe their course, Thea-
genes tournyng him selfe a little, and
looking earnestly vpon Ormenus with
a frowning face, lifted his shield aboue
his head, & with streight stretched necke,
and chearefull countenance, altogether
fixed vpon Chariclia, at last came to the

C.j.

ende

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ende of his course : and did so much out-
 runne the *Arcadian* that he was left be-
 hinde Theagenes many pases : whiche
 distance after was measured. Then hee
 running to Chariclia, did of a sette pur-
 pose fall vpon hir breast, as though hee
 coulde not refraine and withholde the
 violence of his course, & when he toke a-
 way y^e Palme branch, it was not vnkno-
 wen y^e he kissed the maidens hed. Thea-
 genes hauing won the victorie was co-
 roned, & declared conquerour, & brought
 home honorably, with the reioysing of
 all men, for the good fortune whiche had
 hapned vnto him. Chariclia truly was
 quite and cleane conquered, and bond to
 Loue, more than she was before, when
 she had seene againe Theagenes. For y^e
 mutuall regard and beholding of louers
 is the remembrance and renewing of af-
 fection; and sight inflameth the minde,
 euén as fire which is layde to wood. And
 the coming home passed that night like
 the first, or rather more heauily.

The morning after, there came one
 Calasiris to Chariclia, and found certain
 of hir very friendes weeping, and Cha-
 ricles

ricles hir father, not a little mourning :
 wherfoze comming neare, demaunded
 what the tumult was. Charicles sayd :
 My daughters disease is woren more
 greuous and seruēt than it was before,
 as she hath proued the night past. Get ye
 hence (sayd he) and depart, and let one
 bying the three footed table in place, lau-
 rel, fire, and Frankencense, & let no man
 trouble me, vntill I call. Charicles co-
 maunded these things, and they were o-
 beyed. Wherfoze hauing oportunitie, he
 began to play a part as it were vpon a
 stage, and burned the incense, and made
 certaine prayers with muttering lippes,
 and oftentimes putting vp and dowlne
 the Laurel from Chariclias head to hir
 fete, who yawned like one which lacked
 slepe, or rather like an olde woman : at
 length he left off, but too late, whilest he
 had vttered & shewed his trifling toys
 against him selfe and the Maiden. Shee
 oftentimes shaked hir head, and smiled,
 signifying therby, that he was vtterly de-
 ceiued, and was ignozant of the disease.
 Wherfoze sitting more neere vnto hir,
 sayd : Be of good cheare, for the disease

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is vulgar and common, and easie to be cured : You were bewitched without doubt, when you were at the Pompe & sollemne sight, but more, when you bare rule at the games. Cruely I suspect him who hath bewitched you. It is Theagenes, whiche striued in the armed course. Neither was it vnknownen, that oftentimes he beheld thee, and did caste wanton lookes on thee. Then sayd she : whether he so looked on me or not, it is of greate force. But what countrie man is he, or where was he borne : for I sawe many meruaile at him with great admiration. You haue heard before of the crier that he is a Thessalian borne, when he proclaimed him. He referreth himself to Achilles, as authoꝝ of his stock, and he seemeth to me of good right to chalége the same, gathering it by his talnesse & fauour, declaring and cōfirming in him Achilles nobilitie & puissant corage, besides that he is not arrogāt, nor presumptuous as he was, but doth appease & moderat his fiercenesse of minde & hautinesse with sweetnesse & pleasantnesse of manners. Whiche although it be so, yet hee
sustains

sustaineth more grievous gripes assailing his heauie heart than he caused: although he haue an enuious eye, and hath bewitched thee with his looke. O father Calasiris (sayd she) I thanke thee, that thou art sorrowfull on my behalfe, and takest it displeasingly: but why dost thou in vaine curse him who hath done vs no iniurie: I am not bewitched, nor as the common people terme it, forlooked: but I haue (as it seemeth) an other disease. Why dost thou conceale it my daughter (sayd he) and dost not rather boldly vtter it, that so much the easier we may finde helpe and remedie: Am not I thy father in age, or rather in good will: Am not I knownen to thy father, & altogether of his counsell: Shewe me what grieve thou hast, thou shalt finde me a faithfull friende, and if thou wilt, I will be bound with an oth. Speake boldly, and let not sorrowe take force through silence. For every sicknesse which is sone knownen, may easily be cured: but that which hath ben of long continuance, is almost incurable, and as Ouide sayth in his booke
Of the Remedie of Loue.

AMOROUS TALES.

Preuent the groūds of griping grieſe
to late is Phyſike giuen,
When maladies through lingring lōg
from bodies are not driuen.

Silence is the nourſſe of diſeaſes : but
bicauſe ſilence is broken, it may eaſy be
aſſuaged through cōſolation. Afterward
ſhe ſtaying a little at theſe wordes, and
declaring by hir countenance the varia-
ble and diuers mutations and affections
of hir minde, ſhe ſayde : Giue me this
daues reſpite, and after thou ſhalte heare
and vnderſtande the matter, except thou
kneweſt it before, for as muche as thou
wilt ſeeme to be ſkilfull in the Arte of
Prophecie. He roſe vp, and departed, gi-
uing licence to the Mayden, that in the
meane time ſhe might moderate & ſham-
faſtneſſe of hir minde. Charicles hir fa-
ther met with him, and he aſked him
what newes, he told him all things ſwer
fortunate, for his daughter Charicia
ſhould be deliuered the day following of
hir grief. And with theſe wordes he made
haſte away, that he might not demaund
more things of him. And when he was a
little paſt the houſe, he ſawe Theagenes
there

there walking about the Church, and Churchparde, and talking with him self, as though it suffised him, if he saw Chariclias dwelling place, whiche was not farre from the church. Wherfoze he turned out of the waye, passing by him, as though he had not seen him. But he said: God saue you Calasiris, & a worde or.ij. with you, for I looked for you: Sodainly he turned about saying: what faire Theagenes is it you? In faith I thought not on you. Why is he beautifull (sayde he) which cōtenteth not Chariclia? he made semblant that he was in a fume & chafe, and sayd: Thou wilt not cease despitefully to reproue me, & my arte, whereby she is now caught in the snare, and constrained to loue thee, and (as it were) doth desire to see some excellent man. What sayest thou father Calasiris sayd he: that Chariclia seeth me? Wherfoze then dost thou not conduct me vnto hir? and therewithall he ranne forth. Then he taking him by the cloke, sayde: Stande here, although thou be swifte on fote. This businesse is not like a bootie, nor easie to attaine, and sette out for euery

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man that will : but it needeth greate aduilement, that it may be well brought to passe, and great preparation that it may be surely done. Arte thou ignorant that the Virgins father is in greate dignitie and estimation at Delphos. Do not the lawes come to thy remembrance, which do appoint and ordaine death for suche men : It maketh no great matter (sayde he) althoughe I die, hauing obtained Chariclia, which is my desire : but notwithstanding, if you thinke best, let vs go to hir father, and request him to giue me his daughter in mariage. We are not truely vnworthie to ioyne affinitie with Charicles. We shall not obtaine it (sayde he) not bycause there is any thing, that may be reprehended or misse in you: but Charicles of late hath promised the birgin in mariage to his sisters sonne. We will waite (sayd Theagenes at the length, what soeuer he be: no man liuing as long as I haue breathe in my body, shall marrie with Chariclia, and enioy hir as his wife : This hande and sworde of myne shall not lie so long still and vncoccupied. Leauē off (sayde he) there

there shal be no néede of any such thing: onely obey me, and do as I commaunde thee. For this time depart, and beware, thou be not founde often to comen with me, but whē thou méetest with me, come to me quietly, and by your selfe. He departed somewhat sorrowful. The next day after Charicles méeting with Calasiris as sone as hēe salwe him, he ranne vnto him, and many times kissed his head, continually crying out: Wylsedomē is much worth, Friendship is much worth, thou haste brought a greate matter to passe. She is taken, which was hard to be taken, and she is conquered, whiche was before vnconquerable. Chariclia is in loue. Herevnto he reioyced, and looked with graue countenance, and stately going, sayde: There was no doubte, but she coulde not sustain the first brūt, seing truely as yet I did put no greater thing vnto hir. But whereby Charicles haue you found hir to be a louer? I was perswaded by thee, sayd he. When I had gotten approued and tried Whistitions euen as you warned me, I brought them to looke vpon hir, promising the riches

C. b. which

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which I had, for a rewarde, if they could cure hir. They as soone as they were entered, demaunded of hir what disease she had: She verily turning hir face with a loude voice, rehearsed this Verse out of Homere.

Achilles tall and stoute, farre passeth
all the Greekes.

Acestinus, a wise man (perhaps you know the man) takynge hir by the worst against hir will, he seemed to iudge hir disease by hir pulse, declaring (as I suppose) the beating of the heart. And when a long space he had felt hir pulse, and had behelde oftentimes to rise vp and down. **A** Charicles (sayd he) thou hast brought vs hither in vaine, for Physike will nothing auail in this maiden. But I made an exclamation, saying: **O** God, why sayest thou so: is then my daughter past recouerie, and now without all hope of helth? Trouble not thy self (sayd he) but giue eare what I say, & when he had led me apart fro the maiden & others: **O**ur facultie (sayde he) professeth to cure the diseased body, and principally not of the minde, but then only, when he sustaineth
griefe

griefe with the afflicted body: the body being healed, & mind together is holpen, and recouereth. Moreover, the maiden hath a disease, but not of the bodie, for there aboundeth no humour, the paine of the head grieveeth hir not, no feuer inflameth hir, nothing in hir body, neither part, neither all, is detained with sickness. This truely, is not to be accounted as true, nor any thing els. But I earnestly desiring and requiring him to tell me, if he vnderstode any thing: As it not (sayd he) knowe also to the Maiden, that it is an affection and disease of the mind, which is manifest loue: Dost thou not see, that hir eyes swell and rise vp, and hir looke set alwys, hir face pale, not complaining in hir heart? Moreover hir minde runneth, and what so euer cometh to minde she vttereth, and she is vigilant and wakefull without cause. In brief, she hath sodainly lost the moisture of hir body, and the iust quantitie thereof. Thou muste seeke some man Charicles, if it be possible. And when he had spoken these wordes, he departed. I truly made haste towardees thee, which art my

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my sauiour and my god, who onely arte able to pleasure vs, which I and she do acknowledge. For I earnestly asking hir, and instantly desiring hir to tell me what she ailed, she answered in few, that she was ignozant, what had hapned vnto hir, but she knew, that Calasiris and none els could cure hir grief, and she requested me to call thee vnto hir, wherby I did very much cōiecture, that she was catched in the snare by thy wisdomē.

Canst thou tell (sayde hee to Calasiris) as she loueth, so him whom she loueth? So by the faith of my bodie (sayd he) for how or wherby should I know this? I woulde wish truely that she would loue Alcamenes aboue all things, whome of late by my will and consent, I haue appointed to bee hir husbāde. And after Calasiris had sayde, that it were good to trie what she would do, if he brought in the yong man, and shew him to hir, he commended his counsell, and wente hys way. Againe at such tūne as the place of common Iudgement was replenished with a multitude of people, by chaunce he meting with him, sayde: I will tell thee

thee a grieuous and vnpleasaunt thing:
 My daughter seemeth to bee distraught
 of witte, so straunge a thing hath atta-
 ched hir. I brought befoze hir (as you
 counselled me) Alcamenes, in trimme
 attire, I presented him. Shee verily, as
 though she had sene Gorgons head, or
 some thing moze fearefuil, with a loude
 and shrill voice exclamed, and turned hir
 face to an other part of the chamber, and
 clasping hir handes about hir necke, she
 threathed to kill hir selfe, and bounde it
 with an othe, except we made hast out.
 We departed from hir in greate haste:
 for what should we do, seing so great an
 inconuenience growng? I am come to
 thee (sayd he) again, requesting thee that
 thou wilt not suffer hir to perishe, and
 me to be frustrate of my desire. ¶ Cha-
 ricles (sayd he) thou didst not say amisse
 that thy daughter was distract of witte,
 for the multitude moued hir, which I
 sent to hir, and the same not small, but
 which compelled hir, as reson required,
 to doe those things which she abhorred
 by nature. Returne home, and wyth
 gentle communication ceasse not to seeke
 the

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the secretes of thy daughters heart, in so doing at length she will disclose vnto you the priuie thoughts of hir heart : for as the Proverbe is, the oke is cut down & felled to the ground with many strokes : so she will relent at many demaundes although at the firste, seconde, and thirde time, she make deniall to tell, yet at length by cōtinuall crauing to know hir minde, she wil make you partaker of all hir imaginations, and purposed presence. Wherefore reiecte not my counsell as vaine, not myne, but rather of the learned Poet Tibullus, who sayth :

Long time doth cause the Lions fierce men to obay :

Long time doth water freate in stones a hollow way.

These wordes spoken, he departed following Calasiris counsell as good & hol some. When he came home, he founde his daughter oppressed with hir accustomed cares, and boide of all comfort and consolation, sayd vnto hir. Thy grieffe my onely daughter and ioy, doth no lesse bere and torment thee, than trouble and disquiet me, for nature compelleth me
so to

so to do, and the hūble obedience, which
I haue alwayes founde in thee. Where-
fore my dearling, and daughter, for a lit-
tle space disclose the cause of thy paine,
and authour of thy sorrowe, that thou
maist be cured and obtaine thy heartes
desire. This sayde, she set asyde hir sadde
countenance, and began with chērefull
face, to looke, making semblāt as though
she would disclose hir griefe, yet she con-
cealed it, considering the sequelle, what
might befall of it, for she thoughte per-
haps that she shoulde be depriued of him
whome she loued, if he were not to my
contentation: and thinking the worste,
disclosed no part of hir minde. The next
day seeing hys wordes coulde not pre-
uaile, came to Calafiris, saying: I pray
thee Calafiris, trie what thou art able to
doe, and I hope by our two meanes, shee
will declare the cause and foundation of
hir maladie and thornie thoughtes. My
good will shall not faile Charicles, sayd
Calafiris, to do thee pleasure. Wherefore
I will proue what I am able to do with
hir. The nexte daye after hauing visited
Chariclia, he met with Charicles hir fa-
ther,

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ther, who as soone as he approached nigh vnto him, he asked him as touching his daughter. Calasiris answered, that he coulde not as yet feele the bottome of hir minde, hoping notwithstanding at length to know hir whole minde. With these wordes and suche other like, he deceiued Charicles. He at that very time vnderstode hir whole minde, which he disclosed to a friende of Theagenes, called Cnemon, as followeth. When (sayd he) I came vnto hir, I found hir alone, altogether wearied with the affection, & endenouring to strine against hir mind, being altogether afflicted in body, when she had yelded to the disease, and coulde not resist it comming with greate force, after that I had sette them aside which were present, and had commaunded that no mā shuld make any sūre, as though I wolde say certaine prayers and inuocations ouer the mayden: The time is now come Charicia (sayde I) to tell what thou aplest (so: so thou didst make promise yester day) and not to conceale the man which beareth thee good will, I can know al things, although thou keepe
silence.

silence. She tooke me by the hande, and kissing it, wept, and said: O sage Calafiris, shewe me first this fauoure, suffer me, holding my peace to be unhappie, seeing thou (as thou sayst) doest knowe the disease, and suffer me to accompt as gaines, the ignomie which I haue auoyded, concealing such things, which as wel to suffer, is filthie, as especially to vtter, is more filthie. Although truely, a strong disease hath striken me, but that hath more enfebled me, that at the beginning I did not ouercome the disease, but am conquered of affection, which hath alwayes bene spitefull to me befoze this time, and euen with his hearing doeth contaminate the reuerent name of virginitie. And he auouching & affirming the same sayd: O daughter, thou doest wisely, in that thou kepest close thy counsels, for I neede not knowe such things as of late I haue found out by my arte: and not without a cause thou art ashamed to shewe suche things which besmeth women to kepe close. But bicause thou hast once felt y^e fire flames of loue, and the sight of Theagenes hath decei-

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ued thee (a diuine propheticie truely she-
wed me this) vnderstande that thou art
not alone, nor the first which hath pro-
ued this affection, but many noble wo-
men, and many virgins also, and the
same touching all other things chaste.
Loue truly is the greatest of the Gods,
as Euripides sayth, and oftentymes is
sayde to ouercome them, as Ouide wri-
teth: Both rule and power he hath o-
uer the Gods aboue. Moreover, con-
sider howe thou maist best dispose thy
matters at this present. Truly it is a
certaine blessing in the beginning to be
boide of loue: but whē thou art in loue
to reduce the minde to moderation, it is
a singular wisedomē. Which thou maist
do, if thou wilt beleue me: euen to ban-
nishe the filthie name of inordinate de-
sire, and to embrace the lafull bonde of
marriage, and to tourne the disease in-
to wedlocke. After these wordes Cne-
mon, she fell in a greate sweate, and it
was manifest altogether, that shee did
reioyce in the things whiche shee hadde
hearde, she was sollicitous and carefull
for those thyngs which shee hoped: Fi-
nally

nally she was asbamed for the testimo-
nie of suche things which she did beare
in hir minde, in which she was manifest-
ly perceiued. Then when shee had pau-
sed a pretie space : **D** father Calasiris,
(sayde she) thou makest mention of ma-
riage, and dost bid me to embrace it, as
though it were manifest, that either my
father will assent vnto it, or that my eni-
mie will go aboute it. As touching the
yong man (sayd he) it is sure ynoughe,
for he is moze in loue than you are, be-
ing troubled with the like cause. Truly
as it is meete, the mindes of you both, at
the first meeting, knew the mutuall dig-
nitie of one an other, and fell into a like
affection, I truly plesuring thee, did aug-
ment his desire. Merily your father pro-
uideth you an other husbände, Alcame-
nes you know him well inough. Then
sayde she : Let him prouide a graue for
Alcamenes befoze he marrie with me :
Doubtlesse Theagenes shall marrie me,
or else death shal take me. **W**el sayd he,
thou muste make semblaunt as though
thou dost allowe Alcamenes mariage.
It is a grieuous thing (sayd she) and al-

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so dishonest to promyse an other before
 Theagenes : but bicause my father hath
 committed me to the power of the gods,
 and you also, let me knowe what scope
 and ende this fained deuise hath, that it
 may be dissolued before it be brought to
 the point. In very trouth (sayd he) thou
 shalt know it. Certaine things tolde be-
 fore to women, sometimes haue caused
 delayes : the same being begon out of
 hande to bee done oftentimes, are more
 couragiously atchieued. Follow onely my
 aduise as well in other things, as especi-
 ally at this present, that thou maist ac-
 commodate thy selfe to fulfill Charicles
 minde, who wil do nothing without my
 aduise and counsell. These things shee
 promised, & he departing from hir, lest he
 hir mourning. When he was scarce out
 of the doores, I sawe Charicles very sad
 and full of sorrow, and comming to him
 sayde : O noble Charicles, seeing it be-
 houeth thee to reioyce and be glad, and
 to doe sacrifice to the Gods for thanks
 giuing, hauing obtained such things, as
 of late thou diddest desire, Charicia at
 length through great skill and wisdom
 is

is inclined to mariage. Thou art sorrowfull and sad, and doest mourne I know not for what mischaunce. He answered. But why should I not : seeing it muste bee, that the dearest dearling I haue a liue, shal before she marrie, be caried into a straunge countrey : for I oughte to assent to the dreames, as well as to oth-
er, so especially to these, whiche this night feared me. He seemed I sawe an Eagle sent out from Apollos hand, when sodainly he had taken his flight, alas violently toke my daughter from me, bearing hir to an extreme border of the lād I know not where, full of dark and shadowed pictures. Finally it coulde not be perceiued what he had, seeing there was a great distance betwene vs, that together with his flight, as though he doing it by guile and disceite, might escape my sight. After he had spoken these wordes, I coniectured wherto the dreame tended I withdrawing him from his great fear and trouble of minde, and causing hym to set aparte all suspition of such things which should come to passe, sayd : It seemeth to me, that you can not well inter-

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prete dreames, saying that the visions
 which you sawe, prognosticate youre
 daughters mariage, and do signifie (as it
 were by a riddle, that the Eagle shall take
 a husbände, that is, that Chariclia shall
 haue Alcámenes, these things verily
 declare that the marriage shall be made,
 and that by Apollos meanes, and as it
 were, leading the bridegrome by the
 hande: thou lookest with wrathful face,
 and interpretest the dreame in y^e worse
 parte. Wherefore let vs be of good cheare
 Charicles, and yelde our selues wholly
 to the wil of the Gods, somuch the more
 endeavouring to perswade the Maiden.
 After he had interpreted his dream tru-
 ly, as he supposed, he with ioyfull minde
 departed, and I also went towards Cha-
 riclia, and in like maner went to Theas-
 genes, whome when I had tolde what
 should be done, returning home, I was
 attentife about such things which shuld
 befall. The next daye following these
 things were handled. When mydnyght
 had drowned the Citie with slepe an ar-
 med troupe of yong men ransacked Cha-
 riclias house. The Capitaine of this a-

moꝛous assaulte was Theagenes, who breaking the solemne sight and ostentation of the yong men sette them in bat-taile aray, who sodainly making a loude & shrill shoute, and clashing their tergats together made the soꝛe asfeard, which did scarcely heare it, & with burning torches entred in the house, the dore being easily opened (foꝛ it was pꝛouided befoꝛe had, that the boltes should easily bee barred) and tooke Charicia awaye by violence, who was in redinesse, foꝛsaking all thinges, and sustaining violence with a wil-ling minde, together carying with them certaine stuffe which the virgin desired. After they were gone out of the house, setting aside al warlike clamoz, but making a horrible clashing noise with their weapons, passed through the Citie, making the Inhabitantes marueilously as-fearde, who chose the deepe of the night, that they might seeme moꝛe fearfull, and the two topped Hill *Pernassus* made an Eccho to the sounde made with the armour. After they were departed the Ci-tie, as spedily as they coulde, they roade to the *Lochreusian Oetian Hill*. But

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Theagenes and Chariclia agréeing before hande, forsooke the *Thessalians*, and fled priuily to Calasiris house, and moze ouer falling to his feete with trembling embraced him, and continually crying : Kepe vs father Calasiris : Chariclia onely song this note, looking to the ground, as though she were ashamed of hir dede newly down : but Theagenes added herevnto, desiring hym for Gods sake, saying : Kepe Calasiris vs straungers, and poore suppliant disfranchised folkes, de- priued of all men, and liue onely by all men. Kepe hereafter our bodie placed in fortunes hande, and bonde to chaste loue : Kepe vs voluntarie and wylling to liue in erile, and which doe put oure whoie hope in you. His hearte melted with these words, & when he had mourned moze inwardly, than in outward ap- perance for their two heuie cases, so that they perceiued it not : but he comforted and encoraged them, which assuaged his sorow. Finally, after he had set before their eyes a good hope of prosperous suc- cesse, bicause the matter was begon by the will of God : I will go (sayde he) to
accom-

accomplishe the residue: but abide you
me in this place, giuing your mindes
wholly to this, that you bee not seene.

And when he had spoken this, hee made
hast away: But Chariclia toke him by
the coate, and stayed him, saying: O fa-
ther Calafiris, this is the beginning of
iniustice, or rather of treson, if you leaue
me alone, and depart, committing me in-
to Theagenes hands: you will not be-
leue howe disloyall a louer is to keepe a
warde, if that rest in his power, wherby
he may enioy his loue, and wanteth the
things which may make him ashamed.

Doubtlesse he is more inflamed (as I
suppose) when he seeth that before him,
which he desireth, to bee destitute of all
helpe and succour. Wherefore I will not
let you depart, before as wel for the time
present, as also for that to come, Thea-
genes establishe with an othe my securi-
tie and suretie, that he shall not bed with
me, vntill the espousalls bee ended. And
when he maruelling at y^e things whiche
were spoken, had determined so to doe,
and had kindeled fire vpon the Altare,
and had burned the incense, Theagenes

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sware

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sware, that he had iniurie shewed him, saying : That faith might be broken by preventing the oth, and onely to be performed willingly with promise of mind, neither that hee coulde commend that minde, which for feare of one more stronger seemeth to be compelled : yet he sware by Apollo of *Delphos*, and by Diana, & Venus his selfe, that he would doe all things as Charicia desired. And he and she calling the Gods to witnesse, made the agreement betwene themselves. He commyng a rounde pace to Charicles, found the house ful of tumult and mourning, when his seruantes were nowe com vnto him, & had declared the violent taking away of the Virgin, and that a numbze of Citizens assembled on euery side, which stode about Charicles betwailing his heuy chaunce : finally they made meanes, for the ignorance of such things which were done, and for lacke of counsell to determine on suche things which were to be done, he thudring out words with a loude voyce, sayde : O unhappie men and sielly soules, how long yet will you sit dumbe and dastardly, not vnlike

to dismayed persons, as though together
with aduersitie your mind were take frō
you: Will not you armed persecute your
enemies? Will not you take and pu-
nishe them, which haue done you iniu-
rie? Charicles answered, It is super-
fluous perhaps from henceforthe to con-
tend with preset fortune. For I perceiue
that for the wrath of the Gods I suffer
this punishment, which since that time
as I vntimely entred the sanctified place
I saw things which wer not to be seene,
the God foreshewed me for that cause I
should be depriued of such things, which
I helde most deare. Notwithstanding,
it hindreth nothing, euen to strine with
the Gods, as the Proverbe is: Verily,
I would know them, whom we mynde
to pursue, and him, who hath so greate-
ly endomaged vs. It is Theagenes the
Thessalian, sayde he, which you had in so
greate admiration, and the yong men
which were with hym, were his parta-
kers. Wherefore arise, and assemble the
people together. His commaundement
was obeyed, the Captaines denounce a
solemne oration, signifying by the trum-
pet,

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pet the onset to battaile : immediatly the
 people were present : the Theater was
 made in the night nere y counsell house.
 Charicles comming befoze them, and so-
 denly falling into great mourning, said:
 Perhaps D ye me of *Delphos*, beholding
 my manifold miserie, you thynke that I
 haue assembled so greate a multitude, &
 am com befoze you to declare my whole
 mind. Certes it is nothing so, although
 oftentimes I sustayne suche things as
 may be compared with the sharp assaul-
 tes of vgly death, and now haue a house
 desolate, destroyed from aboue, & which
 onely from hencefozthe shall be berefte
 of all them, whiche I accompted deare
 friendes, in whose conuersation, compa-
 ny, & pleasant manners I did delite, and
 recreate my selfe: yet the frustration and
 bayne hope of all men, promisyng the
 findyng of my daughter, doeth as yet su-
 staine and helpe me, and moueth me to
 pacience. But the citie doth moze moue
 mee, whiche I wishe and loke for to
 be conqueresse, punishing them, whiche
 haue done it iniurie. Except perhappes
 the *Thessalian* yong men haue taken
 from

from vs our stoute stomacke, and indignation from our countrey and countrey Gods. For that whiche is mosse grievous, a setwe dauncyng boyes and ministers of the Sacred Ambassade, departe the chiefest Citie of the *Greekes* being ransacked, and the Temple of Apollo being spopled, whiche was a verie precious treasure. Alas Chariclia, my delite and pleasure. An implacable and continuall wrathe of the diuine power which neuer ceaseth to reuenge.

If that I myghte fynde Chariclia, the ioye whiche I shoulde receyue thereby, woulde deface all my sorowes, and expell them quite from my hearte.

Chariclia my lyfe, my hope, and succession of my stocke. Chariclia my onely solace, and that I maye so say my ancoz. And the tempeste whiche innaded me, dyd breake this ancoz, and carried it awaye. Charicles, as yet prosecuting his Oration, and through teares slydyng from his purpose, was put to silence by captaine Hegesias, willing him no moze to mourne, and sayde: O you which are present, it shall bee late full

AMOROVVS TALES,

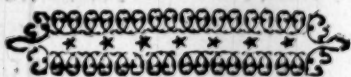
full for Charicles to lamente hereafter.
 But lette vs not be ouerwhelmed with
 this mans sorowe, neither lette vs not
 rashly with hys teares, as it were with
 a violente force of Water, bee caried a-
 waye, neglectyng occasion, whiche as
 wel in all things, as especially in warre
 doeth verpe muche auaille. For if wee
 doe make speede oute of the assemblie,
 there remaineth some hope that the eni-
 mies may be take. But if incessantly la-
 menting, or rather like women piteously
 complayning, wee shall by delays giue
 greater libertie for them to escape, there
 is left nothing els, but that we be laugh-
 ed to scozne, and that of the yong men,
 whiche I saye, shoulde be out of hande
 apprehended, and hanged on the Gal-
 lowes, and some of them to bee stained
 with ignomis by transposing the punish-
 ment to their house & stock. This doubt-
 lesse may easily be done, if we shall moue
 the *Thessalians* to indignation againste
 them whiche haue escaped, and againste
 their posteritie, forbidding them by de-
 cre the sacred Ambassade and Funerall
 sacrificing ceremonies of any noble man
These

These wordes pleased the people, and of them were allowed. Let this be established by your voices (sayde the captaine) if it seeme good, that there may no more women, holding the prize of victorie in hir hande, be shewed to such as contend to runne in armed course. For as far as I can coniecture, therof sprang the beginning of wickednesse, which increased flames in Theagenes heart, & thoughte vpon this mischief at y first sight of hir. It is good for the time to come, to take away the occasion of such an yll practise. After he had obtained this by all mens consent, Hegesias gaue signe to depart, the trumpet blew the battaile, and forth they marched, but all in vaine: for they tooke neither Theagenes, nor none of his adherents, and returning home ceased to make searche for their eninies. Afterwarde when all thyngs were appeased, Calasiris, partly by his skill, and partely by his persuations, broughte the matter to suche effecte, that he obtained Charicles good will concerning the marriage of Chariclea, and Theagenes. Which was the cause, that a numbze of

cno.

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enormities like to ensue, were stayde,
and a perpetuall quietnesse to them of
Delphos purchased.



¶ The Sentences of the Greeke Philosophers, translated for the most part out of French.

Periander of Corinth.

Periander was one of the seauen sages of Greece, & King of Corinth
his life is at large in *Diogenes La-
ertius li.i.de Philos.vitis.*

His Sentences were these.

Please all men.

Rest of the minde is a good thing.

Inconsideration is dangerous.

Care and great labour can do al things.

Pleasures are mortall, but honours are
immortall and endure for ever.

were

Be thou the same maner of man to thy
friendes being in aduersitie, as thou
wore to them in their prosperitie.

Gaine gotten by vsurpe is a naughtie
thing.

Accomplishe thy promise.

Conceale thy misfortune, lest thou cause
thy enimies to reioyce.

Cleau to truth, and be alwayes true.

Do nothing violently.

Abstaine from voluptuousnesse and ple-
sure of the bodie.

Be mercifull.

Refrayne vices.

Take pitie of the which ask thee mercie.

Do the things which are iust.

Obey Princes and Magistrates.

Swear not.

Praise the things which are honest.

Requite a benefite.

Instruct thy children.

Frequent the companie of wise men.

Flée strife and debate.

Esteeme good men.

Give eare to that, which doeth belong
to thee.

Save thy selfe from infamie & dishonour.

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Answer when it is time.

Doe the things wherof thou maist not
repent thee, when thou hast don them.

Enuie no man.

Gaze not here and there.

Follow that which is iust & reasonable.

Honour them which deserue it.

Haue alwayes hope.

Hate false accusers.

Speake gently and courteously to al mē.

When thou hast taken a thing in hand,
not agreable to thy nature, chaunge
thy purpose.

Do nothing for monies sake.

In speaking disclose not thy secretes.

Punish not onely offenders, but those
which go about to offende.

Continue the friendshippe wherin thou
hast a long season remained.

Be prompt & redy to pleasure euery mā.

Seeke alwayes peace and concord.

Feare the officers of the cōmon welth.

Speake not for fauour.

Trust not to thy prosperitie.

Neglect not thy selfe.

Reuerence olde and auncient men.

Feare not to die in the defence of thy
coun

countrey.
 Be not sorrowfull for every thing.
 Beget childre of noble & honest women.
 Hope as a mortall man.
 Pardon and forgive as immortall.
 Auance not thy selfe through glorie.
 Disclose not thy secrete.
 Reason not with them which are stronger
 than thy selfe.
 Seeke to bring thy matter to passe.
 Thinke vpon mortall things, and seeke
 not for them which are aboue thee.
 Do no iniurie to an other.
 Giue that which may not hurt thee.
 Be not heauie and sorrowfull.
 Mocke not a dead bodie.
 Employ thy friends when it is needfull.
 Take such counsell, that thou maist not
 be reponed.
 Delite thy friendes.

Bias.

Bias, the name of a philosopher of Pri-
 ene, which was an other of the wise
 men of Grece. This man as *Laertius*
 testifieth, was like a king in all his
 doings, and gouernour of his countrey,
 C.ij. whom

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whom a long tyme he defended & saued
from grienous daungers. But at length
when his countrey was innaded by the
enimie, and he was asked why he caried
none of his goodes with him, seing they
which fled, were loden with goodly and
pꛛecious things, he answered : I beare
all my goodes with me.;

His Sentences were these.

BlaspHEME not GOD, but learne of
wise men what he is.

Beholde thy selfe in a glasse, and if thou
appere beautifull, do the things which
are faire & honest : but if thou appere
deformed, recompence that deformatie
by good and faire maners.

Hear much and speake little.

Understande first that thou goest about,
and afterward settle thy selfe to do the
worke.

Praise not a man for his riches, whiche
is unworthie of praise.

If thou wilt obtaine any thing, vse fair
wordes, and not force.

Get in youth temperance, and in olde
age wisdom.

When

When one is in health, it is the gifte of nature.

Fortune giueth riches.

Wisdom is the goodnesse of y mynde.
Bestowe the tyme, as if thou shouldest
liue long, or die incontinent.

Speake not rashely, for it is a token of
madnesse.

Enterprise a thyng by little and little,
and that which thou haste purposed to
do, perseuer firmly in the same.

Anger and Inconsideration are ill coun-
sailers.

The wise man beareth all his goodes
with him.

Thinke the life of thy friend thy glorie.

Pittacus the Mitylenean.

Pittacus, a Philosopher of the citie of
Mitylene, & one of the seue sages of
Greece. He expelled *Melaucrus*,
the Tiran out of Lesbos, and bee-
ing chosen capitaine when the Atheni-
ans and Mitylenians were at discorde,
sette *Phrino* the Athenian capitaine,
hande to hande.

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His Sentences were these.

Tell no man that which thou wilt do:
for if thou atchieue it not, thou shalt
be mocked.

Restore that which is deliuered thee to
keepe.

Endure thy familiars who haue offen-
ded thee in little things.

Misereporte not thy friende, no not thy
enemie.

Think not that thy enemie is thy friend.
Rule thy wife.

Loke for the same of thy children, which
thou hast done to thy father or mother.
Be not idle.

Be not a iudge among friends.

Contende not with thy father or mo-
ther, although thou dost tell the truth.

Take not authoritie to commaunde, be-
fore thou hast learned to obey.

Mocke not an vnfortunate man.

Let not thy tong runne before thy wit.

Desire not that which can not be done.

Hast not to speake.

Obey the lawes.

Knowe thy selfe.

Aboue all thinges honour God.

Honour

Honour thy father and mother.

Hearc willingly.

Breake enimitie and hatred.

Wled a wife of thy sort, lest that if thou
take hir of them which be richer than
thy selfe, thou gette masters, and not
kinnsfolke.

Cleobulus Lindius.

Cleobulus, Euagoras sonne, and one
of the seven Sages of Greece,
whose daughter called *Cleobulia*
na, was an excellent Poete, and
made a booke of Riddles, conteyned
in thre thousand verses.

His Sentences were these.

Be neuer proude.

Haue care to thy house.

Peruse bookes.

Teache thy children or cause them to be
taught.

Judge iustly.

Do good to good men.

Refraine backbiting.

Be not suspicious.

C.iiij.

Winne

SENTENCES OF THE
Winnetby father and mother by paci-
ence.

Remember the benefite which thou hast
receyued of any.

Endeuour to vnderstande and learne
some woorthie and noble thing.

Desire not an other mans goodes.

Put not thy selfe foolishly in daunger.

Loue thy friendes wealth, and saue it
as thine owne.

Do not to an other y^e which thou hatest.

Threaten no man, for that is a woman-
nishe touch.

Go sooner to thy friendes whiche are in
aduersitie, than to them which are in
prosperitie.

The stone proueth golde, golde proueth
a man.

There is nothing more precious than
a bowe.

A false accusation corrupteth the life.

The wise and the learned hate liars.

Entertaine thy friendes by benefites, to
the ende that they may increase their
loue: doe well to thy enimies, to the
ende they may be made thy friendes.

Before thou come out of thy house, con-
sider

PHILOSOPHERS, 32

Consider with thy selfe what thou wilt do
abroade: and when thou art returned
home, consider againe with thy selfe,
what thou hast done.

Hearken and giue eare more often than
thou speakest.

Refraine thy pleasures.

Flatter not thy wife before any man,
and also chide hir not.

Reioyce not of thy good fortune, and be
not sorrowfull for thy misfortune.

Chilon the Lacedemonian.

Chilon, one of the seven wise men
of Greece. Reade *Diog. Laert. li. 3.*
de Phil. Vitis.

His sentences were these.

Keepe thy selfe.

Refraine thy tongue alwayes but es-
pecially in a feast.

Enuie at no man for mortall things.

Exercise thy selfe in temperance.

Choose rather losse than filthie lucre, for
that grieneth a man but once, this al-
wayes.

Flie filthie and dishonest things.

C. b.

Be

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Be not suspicious.

Spare time.

Hate false accusations & malicious detractions.

Get thy goods iustly.

Practise not diuination.

Please all men.

In speaking, sturre not thy handes, for it is a token of a sluggarde.

The wisdome.

Be of good manners.

Be not importunate.

If thou say what thou wilt, thou shalt heare that thou wilt not.

Suffer rather losse, than to gayne vniustly.

Speake not befoze thou hast considered.

Assay not to do that, which can not be done.

Love as one that woulde hate, hate as one that woulde loue.

Solon of Athenes.

Solon, one of the seuen wyse men of Greece, a Salaminian borne, who (as Gellius witnesseth li. xviij.) flourished
in

in Athens, when *Tarquinius Priscus* ruled at Rome. He gaue lawes to the Athenians, so good and reasonable, that he wonne fauour as wel of the Senate, as of the common people.

His Sentences were these.

Honour God.

Let vnderstanding be thy guide.

Feare & reuerence thy father & mother.

Ayde thy friendes.

A soule can not hold his peace.

Enuie no man.

A naughtie mans tong is sharper than a sworde.

Be true.

If the Prince and Nobilitie lyue according as the lawes prescribe, every countrey & city may be very wel gouerned.

Sweare not.

Obey the lawes.

Thinke that which is iust & reasonable.

Virtue is more faithfull than othes.

That whiche is faire ought to be done carefully.

Make not a friende hastily, and when thou haste made and proued hym, rect

SENTENCES OF THE

lect him not.

Commaunde, but before thou dost commaunde, learne to obey at commaundement.
Being before Princes, speake not : or if thou wilt speake, tell some pleasant and mery thing.

Flee naughtie companie.

Misreport not of a trespasse.

The sonne ought not to be constrained to nourish his father, of whom he hath learned no science.

Thinke & consider to the end of thy life.

Thales the Milesian.

Thales, one of the seven wise men of Greece. He died, when he behelde a combate being wried with heate and thirst. He was the first finder out of Geometria, among the Greekes, and a very certaine and faithfull searcher for natures hidden privities and excellently well skilled in Astrologie : who is reported to haue found out the course of time, the blastes of the windes, the moving of the starres, the sounding and miraculous tearing of the thun-

Shander, the crooked course of y^e starres,
the pearely recourse of the sunne. This
was his saying, when on a time he was
demaunded what thing was difficil and
hard (he sayd) For a man to know him
selfe. When he was demaunded howe
we shoulde liue well and bryghtly: If
(said he) we do not such things, as we
repyone in others.

His Sentences were these.

Honour thy Prince.

God was befoze all things.

Loue thy friendes.

The minde is a very swift thing, for it
runneth thzough all things.

Promise no man.

Necessitie is a very strong thing, for it
ouercommeth all things.

Take in good part y^e which chāceth vnto
Flee vices. (the.

Time is a very wise thing, for it findeth
out all things.

Seeke honour.

Be carefull of thy life.

Loue peace.

Doe so as thou mayest bee regarded of
all men.

Chase

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Chase him from thy house, who backbiteth an other behinde his backe.

The hardest thing of all for a man, is to knowe himselfe.

Do not that whiche thou doest reprove in an other.

Thou must as well be mindefull of thy friendes which are absent, as of them which are present.

The minde ought rather to be adozned with honeste sciences than the bodie with faire apparell.

Secke not meanes to be riche by deceite.

Thy childzen will beare thee such friendship as thou haste bozne to thy father and mother.

Pittacus.

Faire things are harde to attaine.

Dignitie and office declare what the man is.

He is wise which doth foresee, that there chaunceth no euill, and he is courageous which endureth it, if it chaunceth.

Caste no man in the teethe with his povertie.

Take a wife of thy sorte,

Ana-

Anacharsis.

A Nacharsis, a Philosopher, a Scythian bozne, and of a wonderfull wisdom, as Cicero writeth lib. v.

Tuscul. He flourished in Solons time. Upon his images was engraue: Refraine thy tongue, thy bealy, and be nerie. Plinie writeth, that Anacharsis deuised the potters wheele, by whose turning vessels are framed. He went bare foote, he slept vpon the ground, and vled hunger for his sauce. He sayd, that the lawes were much like cobwebs, bicause the great flies escaped through, and the little flies were fast tied in them.

His Sentences were these.

NOne iudgeth of the Science, but the workeman.

Learn howe filthie vices are, by an other mans doedes.

Refraine thy tongue, thy bealy, and thy carnall concupiscence.

A renoumed friend is better than many common friendes.

He

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He said that the vine did bring forth. iij. branches, the first of pleasure, the second of ozonkennesse, the third of sozow.

Aristippus.

Aristippus, a philosopher of Cirene. he was accustomed to say, y^e dauntie fere was no impediment for a man to liue wel. His wit was alwayes & at al times prompt & redy to all things as the time, place, & person required, & for this cause was dearly beloued more thā others of *Dionysius*. And as he willingly toke delite in present pleasures so also did he little regard pleasures not present. When he departed frō his coun- trey towarde Greece, to studie philoso- phie, he cōmaunded his seruants to cast away y^e gold which they caried, that they might with lesse trouble make their iour- ney. He placed the soueraigne goodnesse in voluptie or pleasure.

His Sentences were these.

Get such riches, that when the net is broken they may escape with the.
The goods of Fortune are lost in diuers sorts, but y^e riches of the minde, which we

we may truely terme riches, can not
be destroyde by fire, nor water.

Learne in thy youth that which shall be
profitable for thee in thy olde age.

Theophrastus.

T*Heophrastus*, a philosopher of Ere-
sum, a towne in the Island of Les-
bos, called at the beginning *Tyr-
tamus*. This man was the moste
eloquent and best lerned of the Peripa-
retickes, who take his name of diuine
speaking. He was wonte to saye, that a
learned man onely of all men was not a
straunger in foraine countreys, neither
boide of friendes.

This Sentence he vsed.

Time is the moste precious spendyng
that is.

Antisthenes.

A*ntisthenes*, a philosopher, who
when he had taught and red *Re-
torike*, with great prayse and co-
mendation, and had heard *Socra-
tes*, he is reported to haue sayde to his
scholers: Depart and seke a maister, for

F. J.

I haue

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I haue nowe founde one. And immediatly he sold such things as he had, and distributed them among the people, reseruing to him selfe nothing but a mantle.

His Sentences were these.

It is a ropall and princely courage to suffer euill, when thou hast done well. It is farre better to chaunce among crows than flatterers : for crows eat the dead, the flatterers consume them which are alie.

Ennie eateth a man, as rust consumeth yron.

The accorde of brethren is more stronger than any wall.

The principall discipline is to biterne euill.

Diogenes.

Diogenes, the name of a Cinike philosopher very famous scholer to Antisthenes, of whome it is written, that when Antisthenes did put away all his scholers, Diogenes still abiding with him, would not depart : last of all, he threatened to breake his pate with his staffe, except he departed. Un-
to

to whome he is reported to haue proffered his head to bee stricken, and to haue sayde : There is no staffe so harde and strong which can separate me from thee. He vsed to weare two mantles, bicause of the colde. He vsed his scrippe in stede of a storehouse, and caried a staffe with him, wherewith being olde, he might sustaine his weake body. He dwelte in the Citie gates, and when he would turne himself in his Tonne, he spake merily & said that he had a turning house, & changing it self with the times of the yeare : for in Winter he turned the mouth of his Tonne towards the south, in Sommer towards the northe, and to what place soeuer the sunne inclined, thether turned *Diogenes* & mouth of his tonne. It is reported, that he requested *Alexander* the great, who came to see him, not to stande on the Sunnne side of him. He died being almost foure score and ten yeares olde. Some say, & he dying, commaunded, that his bodie should be cast out vnburied, that all beastes mighte be partakers of it. There were .iiij. other of this name.

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His Sentences were these.

A Good man is the Image of God.

The loue of idle persones is slothfulnesse.

Pouertie is miserable in olde age.

Swaete wordes is a halter of hony.

The bealie is the gulfe of life.

A faire harlot, is mortall sweetenesse.

They which talke of goodly things, and do them not, they are like to a Harpe, which soundeth to other that doe not vnderstande it.

He whiche hath no care to liue well, liueth in vaine.

He which is faire, and speaketh filthily, he draweth a Leaden knife out of an Ironie sheath.

The seruauent serueth his maister, the wicked men serue couetousnesse.

Science to yong men is sobrietie, to old men solace, to poore men riches, to rich men honour.

Poblenesse, glorie and riches, are couerings of malice.

Socrates.

Socras

Socrates, an Athenian Philosopher, iudged onely of all men the wisest, who transposed natural Philosophie into Morall. He obserued an equalitie in all his doings, & untill his death he had alwayes one kind of countenance, both in prosperitie, and aduersitie. Hee had two wiues at one time, *Xantippa* & *Mirone*, which when they did often scold together, he would scorne and laugh at them, bicause they stried for him being a man very deformed, hauing a nose as fatte as a cake, his head bald befoze, his shouiders hairie, his leggs crooked. Last of all, they fell vpon him, and pursuing him fleeing from them, vnd sharply entreate him. On a certain time when he had resisted *Xantippa*, who railed at him out of an vpper loft, beeing well washed with a boll of filthie water, said no more befoze he had wiped his head: I knelwe (sayd he) & raine wold follow sone after these thüder claps. *Alcibiades* demaünded him why he did not dryue out of his doores so displeasent and vnquiet a woman. Bicause (sayde *Socrates*) seeing I can abide such a one as she is at home, I

A notable
skolde.

SENTENCES OF THE

am broughte in bre, and exercised, that
abrode I can the better abide and suffer
the iniurie of such as are malapert, and
ble reprochfull wordes. Againe *Alcibi-*
ades saying, that *Xantippas* railing talke
was not to bee suffered. Doeſt not thou
(sayde he) suffer and abide the noyse of
geese? Yes sayd *Alcibiades*, because they
lay egges, and hatch chickens. And *Xan-*
tippa (sayd *Socrates*) doth beare me chil-
dren. Hee was scholler to *Anaxagoras*
and *Damon*. Afterwarde he became dis-
ciple to *Archelaus*, a naturall Astrono-
mer: who considering that there was
no profite in naturall speculation, deu-
sed Morall philosophie, wherunto he gi-
uing his studie, is reported to haue said:

The things whiche are aboue vs be-
long not vnto vs.

He also sayd this Sentence.

I know one onely thing, that is, that I
knowe nothing.

Crates.

C*Rates*, the name of a Thebane Philosopher, who to the intent he might study philosophie & quicter casting into the sea, no smal sūme of money, sayd : Hence with a mischief, ye vngracious appetites, I will drowne you, least you drowne me. Neither did he thinke, that a man coulde haue vertue and riches together.

This Sentence he vsed.

EUen as in euery pomegranate, there is some graine perished, semblably there is founde none, which is wholly boide of vice.

Zeno the Citteian.

Z*Eno*, was a Philosopher of Cyprus, a Citie in Greece, chiefe of the Stoikes secte, who was had in so great honour among the Athenians, that they left in his custodie the keyes of their Citie, and in remembrance of him, they set vp an Image of brasse, hauing a golden Corone on his heade. He died being of the age of foure score

F. iij. and

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and ten without sicknesse. For (as it is reported) when he wēt out of his schole, stumbling at a stone, did brake his finger, and striking the ground with his hande, sayde this: I came of *Niobe*, why callest thou me? And immediately strangling him selfe gaue by the ghoste.

His Sentences were these.

Every riche man is not good, but a man being good, hee is incontinent by rich.

Nature hath given a man two eares, and onely one mouth, to the end that he should understand much, and speake little.

We oughte rather to drawe men by the eares, than by the cloake: that is to say, by perswasion, and not by force.

The graine called *Lupinum*, layd in water waxeth swete, a man althoughe that he be naturall'y sad, is made merry with wine.

Themistocles.

The

T *Hemistocles*, the name of a noble man of Athens. He when he was bannished by his vngratefull cōfretre men, and being created by Xerxes chiefe capitaine ouer his armie against the Athenians, whē he saw his countrey to be in greate daunger, drinking bulles bloud slew him selfe, vnlesse he shoulde seeme vnfaithfull to the king, (vnto whom he was beholding) in fighting not valiauntely, either vnlesse he might seeme to bee an enimie and destroyer of his countrie. *Rede Plutarch.*

This sentence he vsed.

I *T* is better to haue men, hauing lack of money, than money hauing lacke of men.

Pericles.

P *ericles*, a noble man of Athens, whiche gouerned the Common wealth fortie yeares.

This sentence he vsed.

I *T* is lausfull to loue, but onely to the Altars: That is to saye: That for a friend

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Friende Religion is not to be broken.

Lamachus.

It is not permitted to reuolt twice in
the warre.

Ephicrates.

It is a very vnfitte worde for a wise
man to say: I thought it not, or I vn-
derstode it not.

Marcus Curius.

It is better to be King ouer the which
haue golde, than to haue golde.

Musonius.

If by trauail thou do any honest thing,
the trauaile decapeth, but the honour
remaineth. And if by pleasure thou doe
any dishonest thing, the pleasure badeth
away, and the dishonestie remaineth.

The ende of the Sentences
of the Greeke Philosophers.

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These Booke are to be solde
in Paules Churchyarde, at
the signe of the Cock.

